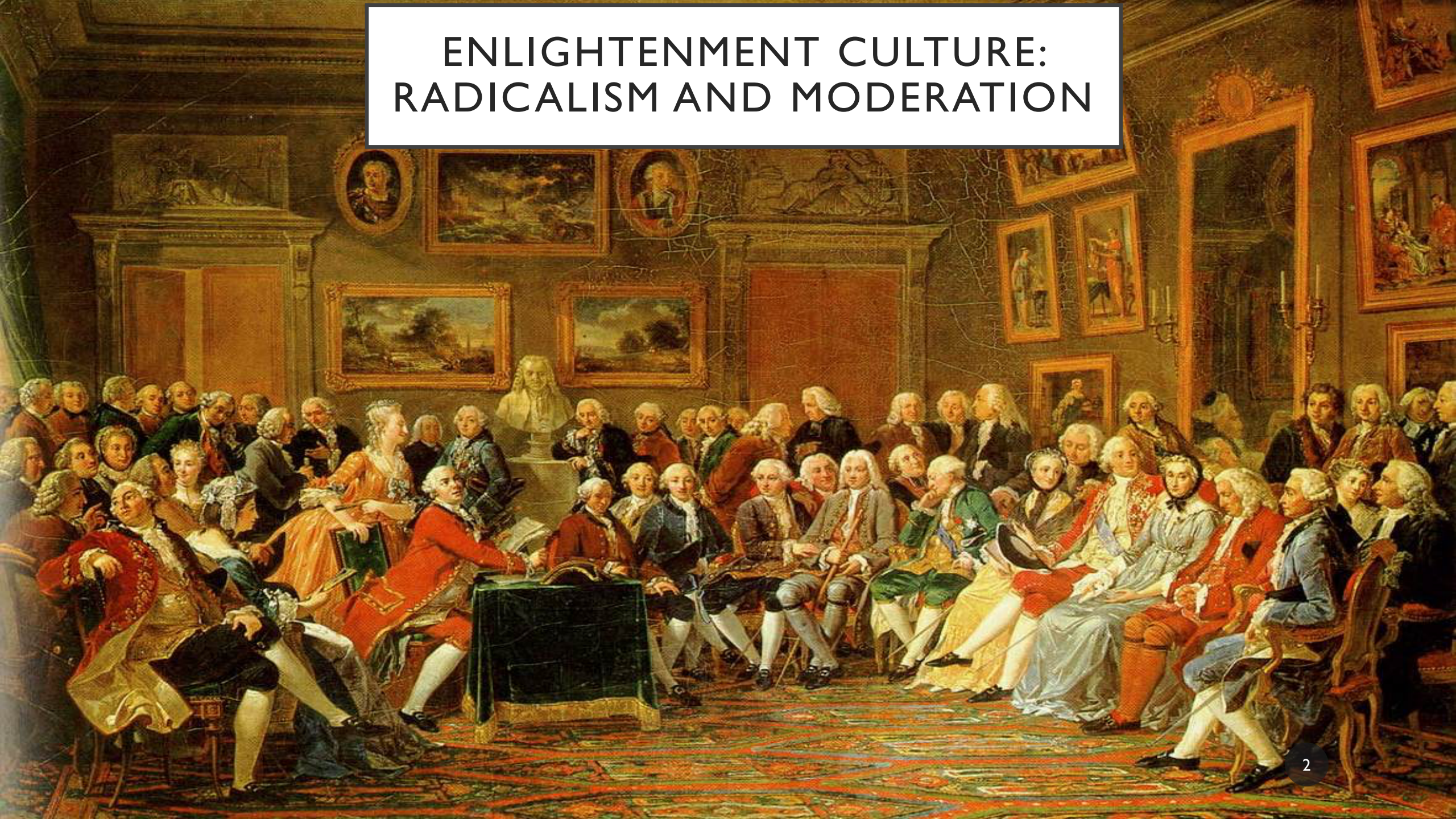


# PATTERNS OF NATION-STATES AND CULTURE IN THE ATLANTIC WORLD

Part Ie



# ENLIGHTENMENT CULTURE: RADICALISM AND MODERATION





# THE ENLIGHTENMENT

- The American, French, and Haitian Revolutions were embedded in the culture of the Enlightenment
  - Spanned approximately 1700-1800
- The Age of Enlightenment dominated the intellectual culture of Europe throughout the 18<sup>th</sup> century
  - Rulers and thinkers tried to implement ideas from the Enlightenment
- Origins of the Enlightenment → mathematized sciences
  - Inspired a number of thinkers → Descartes, Spinoza, Hobbes, and Locke → new philosophical interpretations
- Promoters of the Enlightenment – known as *philosophes* – would become authorities on virtually all issues
  - Their work and influence would lay the foundation for the cultural, social, and political revolutions that would emerge in the late 18<sup>th</sup> and early 19<sup>th</sup> centuries
  - *Philosophes* hoped to rid the continent of what they saw as superstitious religion



# THE ENLIGHTENMENT

- Radical interpretation of Enlightenment philosophy → materialism
  - According to materialism, all reality consisted of matter
- Descartes' separate substance of mind or reason could either be dispensed with or explained as a byproduct of matter
  - Moderates held on to Descartes' mind or reason as separate substance → struggled to explain its presence in reality
- Radical Enlightenment tradition evolved principally in France
  - Most prominent among the Encyclopedists → materialists and agnostics or even atheists
- Moderate tradition found adherents in Germany
  - Enlightenment mingled with ethnolinguist awareness (a field of linguistics which studies the relationship between language and culture, and the way different ethnic groups perceive the world)



# THE ENLIGHTENMENT AND ITS MANY EXPRESSIONS

- Energetic writers popularized the new, science-derived philosophy in 18<sup>th</sup> century France, Holland, England, and Germany
  - Thousands subscribed to Enlightenment-themed publications, attended academies, salons, lectures
- Audiences were still a minority, even among the growing middle class of urban administrators, professionals, merchants and landowners, as well as 80% of population engaged in the crafts and farming
- In spite of their minority, their voices as radical or moderate “progressives” opposition against tradition-bound ministers, aristocrats, and clergy became measurably louder



# THE ENLIGHTENMENT AND ITS MANY EXPRESSIONS

- Late 18<sup>th</sup>-century generation of this minority that was central to the revolutions in American and France
  - Minority within a minority influenced French slave colony of Haiti
- Translated their New Sciences-derived conception of reality into “self-evident” ideas
  - Life
  - Liberty
  - Equality
  - Social contract
  - Property
  - Representation
  - Nation
  - Popular sovereignty
  - Constitution
- Wider, more broadly conceived culture of the Enlightenment → fashioned new forms of expression in the arts

# DENIS DIDEROT AND THE *ENCYCLOPÉDIE*

- 1728, England → idea to bring together all the new knowledge accumulated since the Renaissance and the advent of the New Sciences in an alphabetically organized encyclopedia
  - Ephraim Chambers' *Cyclopaedia*, a two volume work
- 1751 → French publisher decided to have it translated
- Became a massively expanded work in its own right under the editorship of:
  - Denis Diderot
  - Jean le Rond d'Alembert (until 1759)
- The *Encyclopédie* was one of the most monumental achievements of the Enlightenment
  - 28 volumes with 71,818 articles and 3,129 illustrations
  - Purpose was to catalogue general principles of description for virtually every known subject
  - Also a way to spread Diderot's rationalistic ideas → "to change the way people think"

# DENIS DIDEROT AND THE *ENCYCLOPÉDIE*

- Authors presented the world in materialistic terms → dismissed anything supernatural
- Many entries dealt with delicate subjects → science, industry, commerce, freedom of thought, slavery, religious tolerance
  - Some entries edited by the publisher without Diderot's knowledge
- Work was immensely popular, in spite of being condemned by political and religious authorities in France
  - Considered subversive for several years
  - Questioned the validity of miracles and the Resurrection; criticized monasteries, celibacy of the clergy
  - Prepared the terrain for demands for increased representation in government, advocated the general will of the people, principles of economic liberalism, favored free competition and denounced monopolies



# DENIS DIDEROT AND THE *ENCYCLOPÉDIE*

- By the 18<sup>th</sup> century, the number of literate people had increased
- Encyclopedia was read in all parts of Europe and among the most influential members of society
- Because of this wide audience, the ideas of the Enlightenment – aided by the Encyclopedia – quickly spread throughout Europe and were very influential in Prussia, Austria, and Russia
- 4,000 subscribers received their twenty-eighth and last volume in 1772

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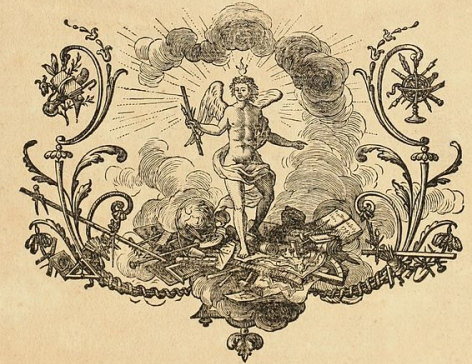
## *ENCYCLOPÉDIE,* OU DICTIONNAIRE RAISONNÉ DES SCIENCES, DES ARTS ET DES MÉTIERS,

PAR UNE SOCIÉTÉ DE GENS DE LETTRES.

Mis en ordre & publié par M. *DIDEROT*, de l'Académie Royale des Sciences & des Belles-Lettres de Prusse; & quant à la PARTIE MATHÉMATIQUE, par M. *D'ALEMBERT*, de l'Académie Royale des Sciences de Paris, de celle de Prusse, & de la Société Royale de Londres.

*Tantum series juncturaque pollet,  
Tantum de medio sumptis accedit honoris! HORAT.*

TOME PREMIER.



A PARIS,

Chez { *BRIASSON*, rue Saint Jacques, à la Science.  
*DAVID l'aîné*, rue Saint Jacques, à la Plume d'or.  
*LE BRETON*, Imprimeur ordinaire du Roy, rue de la Harpe.  
*DURAND*, rue Saint Jacques, à Saint Landry, & au Griffon.

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AVEC APPROBATION ET PRIVILEGE DU ROY.

# VOLTAIRE

- François-Marie Arouet (Voltaire)
  - One of the most renowned writers of the *Encyclopédie*
  - Became one of the period's most prominent thinkers associated with the Enlightenment
- His literary work was characterized as very satirical, witty
  - Used humor as a tool for expressing his ideas about philosophy, politics, and religion
  - Style won him a large group of followers
- Sharply critical of institutions
  - Held Christianity in general, and the Catholic Church in particular, in disdain → “Twelve philosophers could surely destroy a religion started by twelve fishermen”
  - Hatred for Christianity became one of the driving forces in his work

# VOLTAIRE



- Politically, Voltaire was an ardent royalist
  - Supported the power of the monarchy as long as it followed what he considered enlightened thought
  - As long as a government was enlightened, Voltaire did not object to the extent of its power
- Voltaire believed that powerful governments could implement the great reforms needed to end bigotry, intolerance and advance the cause of material and technological progress
  - Development of enlightened despotism was, in many ways, tied to Voltaire's ideas
  - Enlightened despotism → an educated and autocratic ruler would strive to govern justly and effectively through the practical application of reason



# PHILOSOPHY AND MORALITY

- Jean-Jacques Rousseau (1712-1778)
  - Firm believer in the religious morality of the masses → contrast to his atheist Enlightenment colleagues of the *Encyclopédie*
  - Inspired by his adherence to austere Calvinism and, contradictorily, his deism
  - Philosophically moderate
  - Emotionally fragile and given to paranoia
  - Never married though he had a mistress who bore him five children → all were immediately sent to an orphanage
  - Did not become well known until later in life
- Rousseau's work was largely drawn from his own life experiences
  - Blamed society for all of man's difficulties → "Man was born free, but everywhere he is in chains"
  - Believed society created rules to subjugate individual freedom
  - Saw man as naturally good, but society forced him to be a creature of violence and falsehood
  - Believed that if man were restored to his original liberty and equality, every human being would flourish

# PHILOSOPHY AND MORALITY

- *The Social Contract* (1762)
  - Rousseau's chief work
  - Put forth his principles of liberty and equality
  - Argued that individuals should not be subject to anyone, and that any subjugation to authority was contrary to man's nature
  - Stated that for the sake of protection, people agreed to form societies
  - Since the people allowed themselves to be governed, Rousseau reasoned that political authority came from the people, not from God
  - Free individuals living in a society created a "social contract" through which the people would choose an authority whose task was to rule and legislate

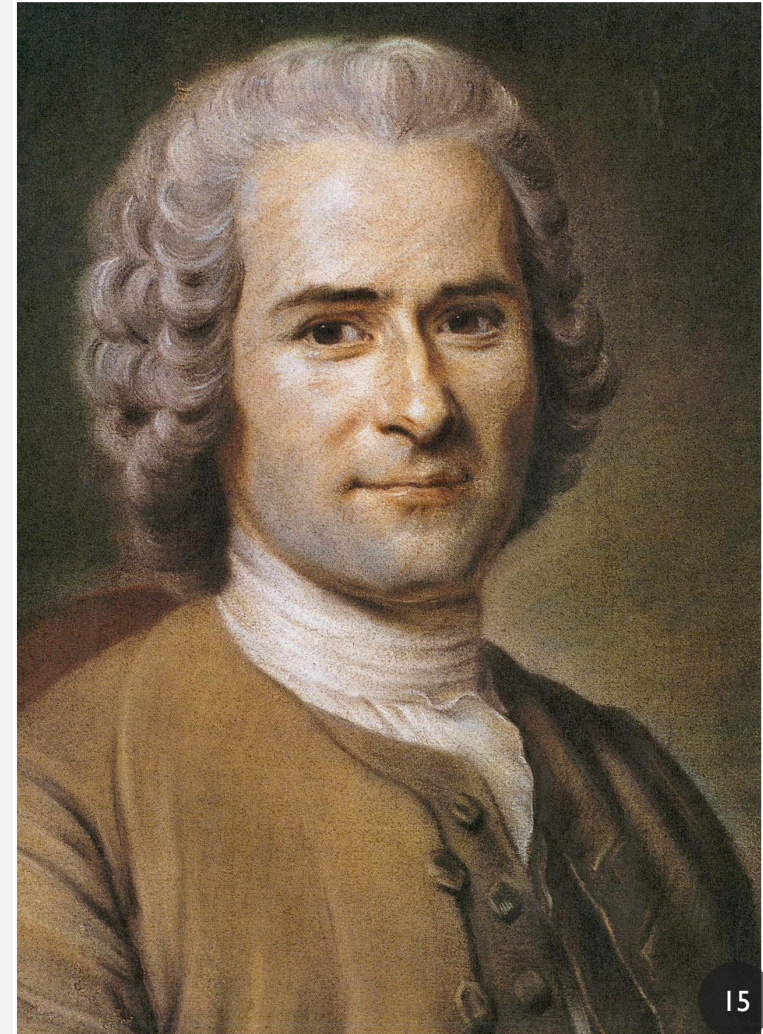
# PHILOSOPHY AND MORALITY

- In many ways, Rousseau laid the philosophical groundwork for the French Revolution
  - Indirectly for the Bolshevik Revolution, emergence of fascism
- Rousseau called into question the trustworthiness of human reason
  - Preferred to rely more heavily upon personal conscience or emotive feeling
- Rousseau advocated the total subjugation of the state to the “general will”
  - “General will” is thought to mean both the democratic voice of the people, and the willingness of society to be ruled by a dictator
  - Both interpretations have led, in their extremes, to revolutionary movements and totalitarian regimes of the 18<sup>th</sup>-20<sup>th</sup> centuries



# PHILOSOPHY AND MORALITY

- Opinions caused consternation among the radicals of France
  - Radicals held that even though humans had lost their natural state of freedom and equality and had come under arbitrary authority, they were experiencing a steady progress of civilization toward ever-improving degrees of freedom and equality
- Rousseau did share with his former friends a low opinion of the absolutist French regime
- Had little faith in such concepts as popular sovereignty, elections, and electoral reforms that other *philosophes* propagated
  - Believed that people, rallying in a nation, should express their unity directly through the “general will”



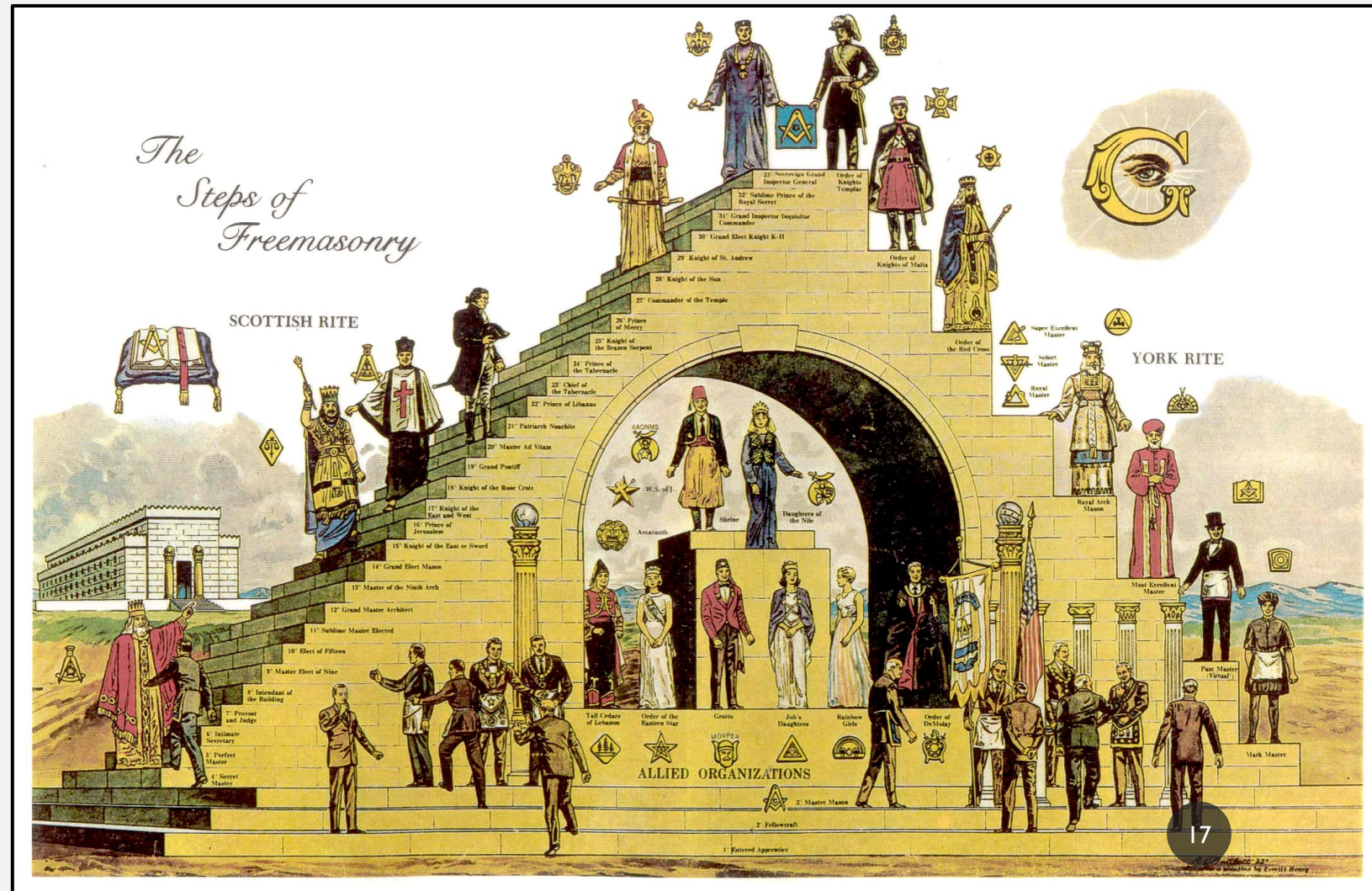
# PHILOSOPHES AND RELIGION

- *Philosophes* rejected divine revelation and supernatural religion
  - Believed that all knowledge ought to be based on demonstration by the light of human reason
  - Came up with an idea of God and His relationship to the world called Deism
- Deism
  - A rationalist philosophy that accepted the principle of a first cause (similar to a creator) → denied divine intervention in the world
  - Saw God as a kind of great watchmaker → created the universe with laws and guiding principles that were “wound up”, and then left to man’s discovery
  - Believed that God did not demand faith, nor require prayers → God does not intervene in the world
  - Only reason – not divine assistance – is necessary to guide an individual through a life of decency, generosity, and honesty



# PHILOSOPHES AND RELIGION

- By 1717, many Deists had organized into a secret fraternal organization known as the Freemasons
  - Quickly became an efficient vehicle for spreading rationalistic ideas
- Masonry is a Deistic sect that sees God as the grand architect of the universe
  - Bases its practices, rules, and organization on Enlightenment philosophy and reason
- Many 18<sup>th</sup>-century leaders were members





# PHILOSOPHY AND THE CATEGORICAL IMPERATIVE

- Immanuel Kant (1724-1804)
  - A much more disciplined philosopher than Rousseau
  - Firm believer in the progress of civilization and history (*Perpetual Peace*)
- Two main books: *Critique of Pure Reason* and *Critique of Practical Reason* (1781-1787)
  - Two main books
  - Thought of himself as having performed a second “Copernican turn” in modernity with these works
- Like all Enlightenment thinkers, Kant took his departure from Descartes
  - Also rejected the materialist turn of Locke and the radical French Enlightenment
- Admitted that sensory or bodily experience was primary BUT insisted that this experience could be understood only through the categories of mind or reason which were not found in experience
  - Reason transcends experience

# PHILOSOPHY AND THE CATEGORICAL IMPERATIVE



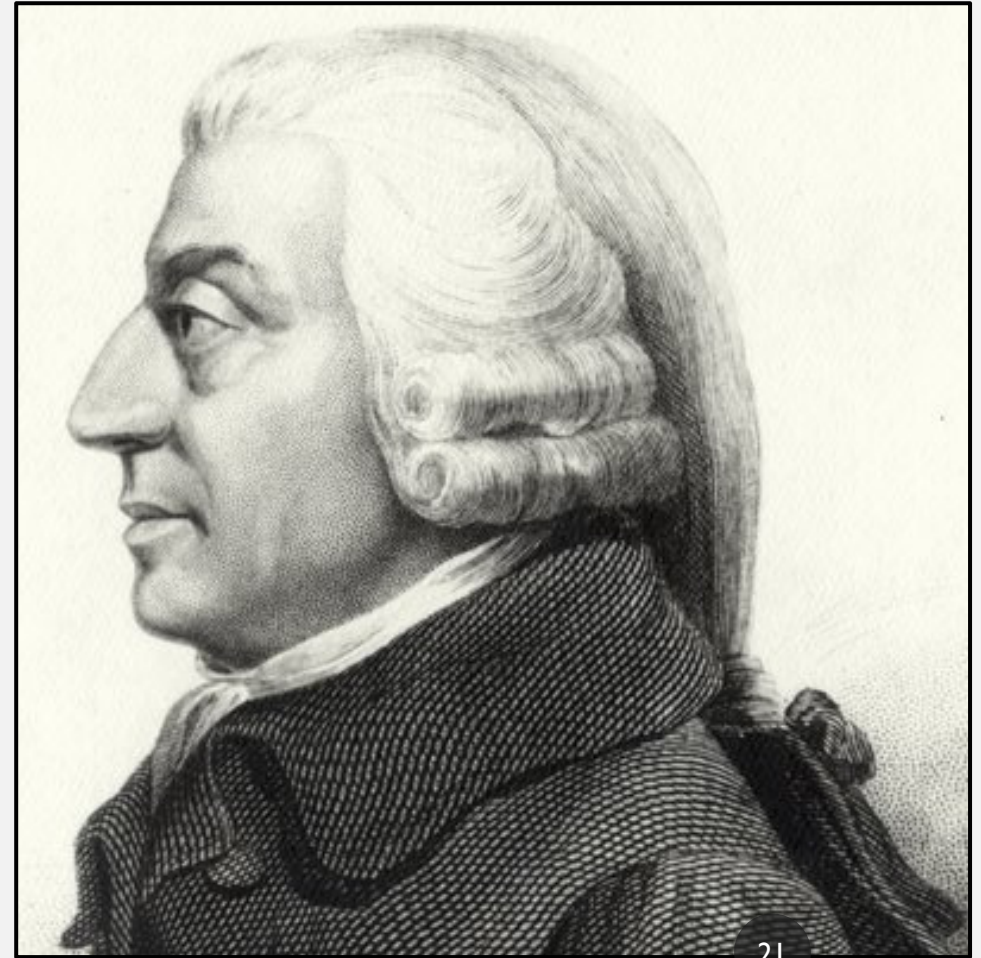
- Kant sought to build morality on transcendent reason
  - Came to the conclusion that this morality had to be erected on the basis of the categorical imperative
- Categorical imperative → to act in such a way that the principle of your action can be a principle for anyone's action
  - Highly abstract principle → entered modern thought as the basis for human rights, with their claim to universality

# ECONOMIC LIBERALISM

- Enlightenment also saw the birth of the academic discipline of economics
- French and British thinkers
  - Appalled by the inefficient administration of finances, taxes, and trade by the regimes in the countries
  - Found the official pursuit of mercantilism wanting
  - Mercantilism → the effort to import as little as possible, except from the warm-weather colonies, and develop domestic crafts → export manufactured goods in exchange for the commodities of the colonies
- Physiocrats → French thinkers opposed to mercantilist state
  - Argued that individual freedom and equality should be the principles of the economy
  - The state should reduce taxes, other means of control to a minimum → entrepreneurism in the general population could flourish
  - Adopt a policy of *laissez-faire* → “hands off”

# ECONOMIC LIBERALISM

- Adam Smith (1723-1790)
  - Scottish economist
  - Familiar with many of the physiocrats → developed a British version of laissez-faire economics
- *Inquiry into the Nature and Causes of the Wealth of Nations* (1776)
  - Argued that if the market were largely left to its own devices, without many state regulations and restrictions, it would regulate itself through the forces of supply and demand, appropriate prices, etc.
  - Market would then move in the direction of increasing efficiency as if guided by “an unseen hand”
- Smith became the founding father of modern economics
  - Still regularly invoked today





# LITERATURE AND MUSIC

- Enlightenment also inspired writers and composers
  - Johann Wolfgang von Goethe (1749-1832) → numerous poems, novels, plays, scientific works
    - Most famous work was his drama *Faust* → became a metaphor for modernity
  - Wolfgang Amadeus Mozart (1756-1791) → child prodigy who composed symphonies, operas, and chamber music pieces
    - Most famous opera was *The Magic Flute*





# LITERATURE AND MUSIC



- Imperial turn of the French Revolution under Napoléon may be said to have effectively ended the Enlightenment
- With the fall of Napoléon and the restoration of monarchies, the European kings actively worked to rescind its effects
  - Enlightenment constitutionalists went either silent or underground

# THE OTHER ENLIGHTENMENT

The Ideology of Ethnolinguistic Nationalism

# THE IDEOLOGY OF ETHNOLINGUISTIC NATIONALISM

- Constitutional nationalists → revolutions of 1776-1804 in America, France, and Haiti
  - Proclaimed universal human rights in centuries-old monarchical states that had evolved into overseas empires
  - Ethnic descent or linguistic affiliations → no part in revolutionary actions
- After 1815, these affiliations began to play increasingly important roles

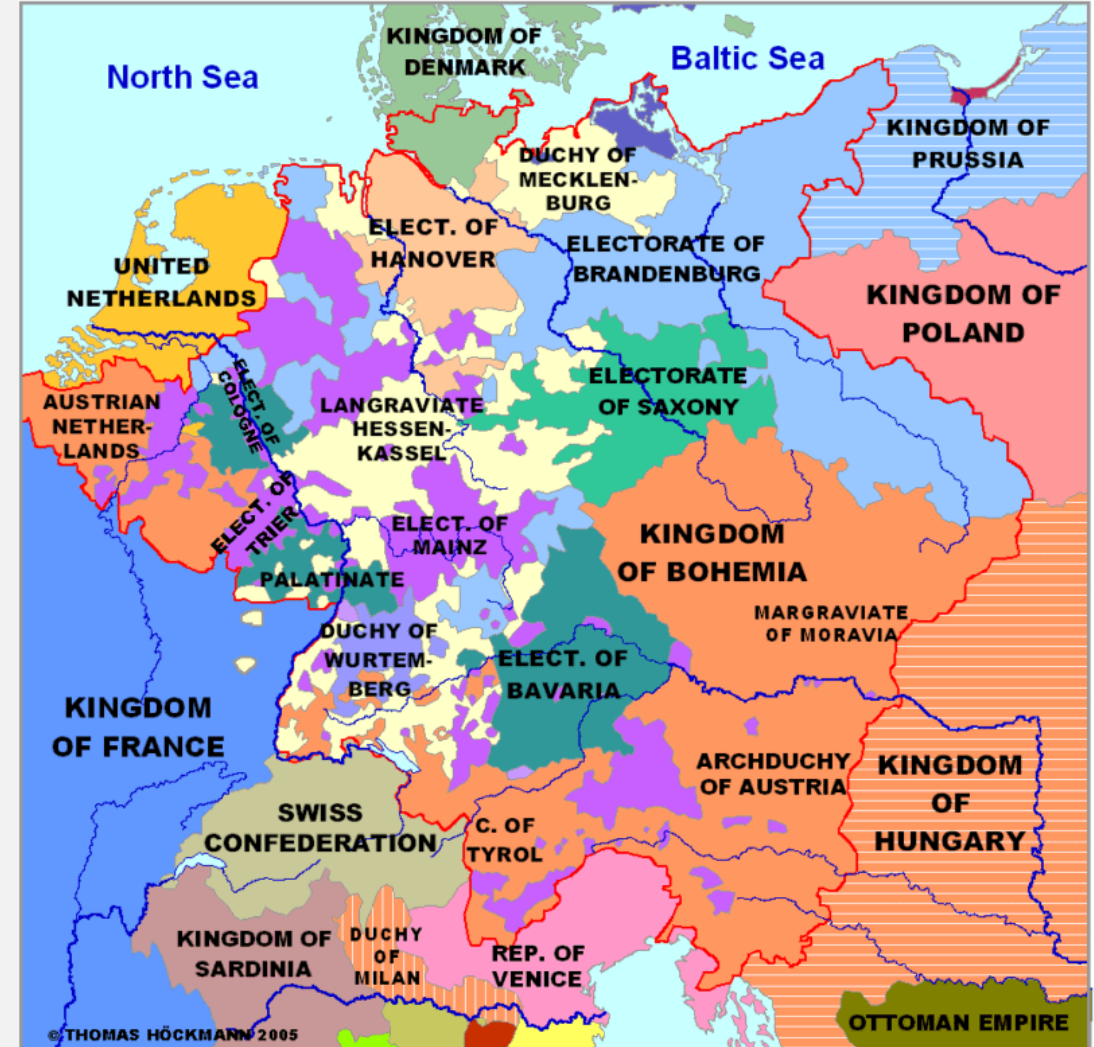
# CONSTITUTIONAL VERSUS ETHNIC NATIONALISM

- North America
  - Prior to the revolution the great majority of the constitutional nationalists were “British” → largely Englishmen
  - Minorities from among the Irish, Welsh, and Scots → did not express their ethnolinguistic autonomy until the later 19<sup>th</sup> century
- France
  - Grammatically complex “high” French spoken in the Paris region → set the national linguistic standard
  - Some of the provincial dialects spoken by nearly half of the population were mutually incomprehensible
  - The other half spoke no French at all → ethnically either Celtic or German
  - Two minorities did not emphasize any ethnolinguistic autonomy in the 18<sup>th</sup> or 19<sup>th</sup> centuries
- Haiti
  - Remarkable case of a rebellion in favor of French constitutional nationalism → transformed itself gradually into a revolutionary ethnolinguistic nationalism
  - Independence → elevated their West/Central African ethnic heritage, spoken language into national identity
  - Deemphasized their French constitutional heritage



# GERMAN CULTURAL NATIONALISM

- Contrast to Great Britain and France → Germany was politically fragmented in the 18<sup>th</sup> century
- Germany had always possessed a central ruling institution
  - Its constitution made for a much higher degree of political decentralization than in the English and French kingdoms
- Many Germans in eastern Europe were widely dispersed
  - Found among people with different cultural and even religious heritages → Czechs, Slovaks, Hungarians, Poles, Russians
- Educated Germans – urban professionals, administrators, educators – clearly shared a common culture wherever they lived
  - Absence of strong central state → this culture was largely nonpolitical



# GERMAN CULTURAL NATIONALISM

- Johann Gottfried Herder (1744-1803)
  - Central figure in articulating commonly shared culture into an ethnolinguistic ideology
  - Studied with Kant, also with others under whose influence → became familiar with Pietism, a Lutheran version of the medieval Catholic mystical tradition
  - Employed first as a preacher and then as an administrator at assorted courts in central Germany
  - Published widely as a literary critic → on close terms with Goethe, other German Enlightenment figures
- In his writings, Herder sought to meld diffuse cultural heritage into a coherent ideology of Germanness combined with the Enlightenment
  - Hoped this ideology would be preached not only to the educated but to the people in general through school curricula, history, and the arts
- Grimm's Fairy Tales → most famous collection of folktales in the Western tradition
  - Way to preserve their country's cultural commonality, rekindle countrymen's appreciation for Germanic roots
- "Thus was the German nation placed – sufficiently united within itself by a common language and a common way of thinking and sharply enough severed from other peoples."

# GERMAN CULTURAL NATIONALISM

- Herder-inspired ethnolinguistic version of the Enlightenment received a major boost during the French Revolution
- Many Germans began to realize that any adoption of French constitutional nationalism only made sense only in a politically united Germany
- Before any unification plan could mature, Napoléon ended the French Revolution
  - Declared himself Emperor
  - Defeated Prussia and Austria
- Events aroused patriotic passions for liberation from French rule
  - Hopes for a unified Germany under a constitutional government
- Times seemed ripe for the realization of political unification
  - Basis of a combined constitutional and ethnolinguistic nationalism